Hon P. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, MARCH 22, 1822. No. 32.

POLEMICAL.

FOX'S LECTURE ON UNITARIANISM.

[*Continued from Christian Register, p.* 121.]

A powerful argument against Trinitarianism is derived from what is preserved of apostolic preaching: but fully to state and enforce this would require the quotation of all the sermons recorded in the Acts.

* * * * *

Certain general characteristics of christianity are given in Scripture to which Unitarianism and Trinitarianism may be brought as tests.—1. It was, as a system of grace and mercy, superior to Judaism. "The law came by Moses, but grace and truth came by Jesus Christ." With this, Unitarianism evidently corresponds, which makes one the perfection of the other.—If Trinitarianism be the gospel, it was inferior to Judaism; for Trinitarianism teaches that God is partial; Judaism, that "his tender mercies are over all his works;" Trinitarianism, that guilt is imputed even so as to subject justly the posterity of Adam, to the millionth generation, to damnation for his offence; Judaism, that "the Son shall not bear the iniquity of the father;" Trinitarianism, that for every sin full satisfaction must be made to Divine justice; Judaism, that "like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame, and remembereth that we are dust: "Trinitarianism, that his vengeance is eternal; Judaism, that judgment is "his strange work;" and that "his mercy endureth forever." Can we say with propriety of any, passing from one of these religions to the other, "Ye have not received the spirit of bondage, again to fear, but ye have received the spirit of adoption, whereby we cry, Abba Father?" 2. Christianity was eminently simple, intelligible and reasonable. "He that hath ears to hear, let him hear. Yea, and why even of yourseves judge ye not that which is right? I speak as unto wise men, judge ye what I say." Here let our opponents decide. They have decided. Are they not continually accusing us of levelling every thing to our own comprehension; of spoiling christianity of its mysteries; of not prostrating the understanding; of demanding explanation where it cannot be given; of being only rational believers? Could such appeals as those quoted, have been ever made by Christ and the apostles, had they taught the paradoxes of modern orthodoxy? 3. Christianity was gospel or glad tidings. This was description, before it became a proper name. Does the Trinitarian or Calvinistic preacher obey the command of Christ, to "preach glad tidings to every creature?" Will it make men glad to tell them they are born in sin, so as to be wholly depraved; condemned for Adam's guilt; damned without repentance, and incapable of repenting without supernatural interference; many, if not most of them, abandoned without remedy to endless misery? The Saviour was incapable of this barbarous and insulting irony. It is as unlikely that such a system should be the gospel, as that he should sport with the miseries of man.

Not only is the gospel characterized, but the leading features of its great corruption are delineated. We have shown how closely these apply to modern orthodoxy. Mystery, alliance with the State, spiritual domination, multiplying the objects of worship—all agree with the terms in which an Unitarian would speak of that system. But to the Trinitarian, Unitarianism is the grossest apostacy from the gospel which has yet taken place. To his mind, it is more appalling than Popery itself. And this would have required a description exactly opposite: that which delineates the gospel would be transferred to the corruption, and the prophetic picture of the corruption would become the correct likeness of the truth.

If proofs like these be insufficient; if this weight of authority and variety of evidence, is to be balanced by a few figurative passages, or even by a few texts of difficult explication; where are we to find conviction, or where is the doctrine that can be shown to be scriptural? What mode of proof can be employed, which does not support Unitarianism? It has legitimate inference, direct implication, positive assertion. What source of evidence can be discovered, from which it is not amply supplied? It is traced in nature, runs through the Old Testament, blazes forth in the New, and is confirmed by the early history of the christian church. What is the authority that it wants? It was believed by Abraham, established by Moses, enforced by the prophets, adopted by Christ, preached by the apostles, and sanctioned repeatedly by the voice of God himself. It agrees with the original descriptions of the gospel, and is irreconcileable with the prophetic delineation of its corruptions. If this fail to command credence. I will not say, "neither would they believe though one rose from the dead," for mightier miracles than that have been wrought for its proof; and it has been proclaimed by a more awful voice, the voice, not of reanimated dust—but of the ever-living God of heaven!

That this great truth was perverted and obscured, is, if we consider all the circumstances, productive of fresh corroborations of its identity with genuine christianity. According to the prediction of Paul, the revelation of the man of sin, the full developement and maturity of the anti-christian apostacy, was to take place in connexion with some change in the Roman empire. Such at least was the interpretation assigned by the general voice of antiquity; nor has a more consistent one been given by moderns to the expression, "He that now letteth, will let, until he be taken out of the way." Under Constantine, who embraced nominal christianity, and removed the seat of government to the East, orthodoxy attained its portentous growth. Unless this was the fulfilment of the prophecy, it never has been, and now never can be accomplished.

Certain indications of danger and apostacy were noticed by the apostles in the primitive church. They were such as might lead from Unitarianism towards Trinitarianism; but could not possibly conduct in the opposite direction.—They were, in fact, the causes whose results we see in ecclesiastical history. The principal of these deserve mention. 1. Temporizing with that mythology, in the belief of which the Gentile converts had been educated. "Flee from idolatry—the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we brake, is it not the communion of the body of Christ? Ye cannot drink the cup of the Lord, and the cup of demons; (the deities of Heathenism;) ye cannot be partakers of the Lord's table, and of the table of demons." To partake of the sacrificial feasts of the popular gods; to confound with these feasts, as to its nature and design, the eucharistic commemoration of Jesus; to transform his Supper into a sacrifice, and him into a god; and to elevate him from a God in the Pagan, to God in the christian sense of the term; these are gradations of a progress in error, which is very conceivable and probable in itself, and which, by combining scripture with history, may be discerned with tolerable distinctness. The Gentiles would with difficulty divest themselves of the notion of subordinate deities. They had been accustomed to gods of various powers and provinces, who were corporeal and of human shape; and whom they honoured by feasts on sacrificed animals in their temples. How natural to identify with such ceremonies the Lord's Supper, and to place in such a rank the Founder of their new religion! He who healed the lame and blind, chained the winds and waves, raised the dead, and himself ascended to heaven, would, in their native phraseology, be of course a god. When Paul and Barnabas wrought a miracle at Lystra, the people said, "the gods are come down to us in the likeness of men." They would have formed a similar opinion of Christ, had they seen or heard of him; and where apostolic authority did not reach, or as soon as the first race of believers was dead, it would be difficult to oppose the notion. This tendency must have operated through the whole body of Gentile converts; and to them the belief in the divinity of Christ was for some time peculiar.

2. False shame at obeying a Teacher who lived in mean circumstances, and died the death of a slave and a malefactor. Feelings of contempt and abhorrence were associated with the cross, and it became a fertile subject of reproach and ridicule. Paul rose superior to these taunts. He resolved "to know nothing but Jesus Christ, and him crucified," and not to "glory, save in the cross;" but the energy and frequency with which these feelings are displayed, prove that he foresaw the danger of some apostacy, in faith or practice, from the misplaced shame of many: and, accordingly, one of the first uses of the divinity of Christ was, to get rid of the debasing circumstances of his sufferings; to prove that he did not really die, but that a phantom was crucified in his stead; and thus to throw a mystic veil over the obnoxious part of christianity.

3. The love of mystery and of apparent greatness. The beautiful simplicity of the gospel was not likely to charm either the philosophers or the vulgar. The one class would desire something more intricate; and the other something more marvellous. "The Jews require a sign, and the Greeks seek after wisdom." The doctrines of the Trinity, &c. even in their first imperfect forms, had so much of the intricate and the marvellous, as strongly to recommend them to those whose appetites were craving for such food. They are well adapted to minister to the gratification both of those who are, and of those who are not, addicted to abstruse speculation. The former they provide with a thousand metaphysical questions, for the exercise of their subtile wits; and by the appeals for which they furnish materials—to the the passions of the latter, they nourish that enthusiasm which is too often substituted for "pure and undefiled religion."

4. A corrupt philosophy. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the the rudiments of the world, and not after Christ." The speculations of the Gnostics were very soon mingled with divine truth. At a subsequent period, the rapid advance of Trinitarian opinions was much owingtothe accession of the platonic philosophers, who had some obscure reveries about the nature of the Deity, to which they were determined to find something correspondent in christianity; or which its advocates found there, in order to conciliate them.

For whatever opinions, bearing a resemblance to modern orthodoxy are to be found in the early periods of history, we can, therefore, readily account, from the operation of causes whose existence rests, not upon inference or conjecture, but apostolic testimony. Scripture certifies their reality, and pronounces their condemnation.—They furnish the only satisfactory clue to the state of the church during the first three centuries; and which, to a Trinitarian, must be wholly unaccountable. They coincide with, and explain facts which, in their turn, justify the apprehensions of the sacred writers; apprehensions exceedingly misplaced, if Unitarianism was a corruption and a heresy.

It is admitted by Mosheim, and similar writers, that there were, in the first century, those who denied the miraculous birth of Christ, and held that he became superior to other men at his baptism, when the powers necessary for the purposes of his mission were bestowed; and that they were not a distinct body till the second century. This fact is important. If not a distinct body from other christians, they must have been the great body of christians; for if the divinity of Christ was the original doctrine, and the worship of Christ the original practice, those who denied the one and withheld the other could not have remained in fellowship with others. They must have been promptly expelled, as they invariably have been, since Trinitarianism gained the ascendency. That they continued so long in the church is alone a demonstration of their superiority in point of numbers; of the antiquity of their faith, and the novelty of the tenets to which it was opposed. Justin Martyr, in the second century, advances his notion of the superhumanity of Christ, with the tone and manner of an innovator. Tertullian describes the greater part of believers in his time, as dreading the doctrine of the Trinity, and adhering strictly to the sole monarchy of God. Origen speaks of the multitude of christians as not knowing the mystery of the Logos. Priestley observes, "So popular was Unitarianism in this age, (the third century,) that according to Epiphanius, when the Unitarians met with any of the plainer christians, they would say, 'Well, friend, what doctrine shall we hold, shall we acknowledge one God or three?'" The fierce disputes of the fourth century, when Athanasius and Arius divided the christian world. were caused, not by the introduction of Arianism, as a novelty, but by a strong public expression of Trinitarian sentiments, which even yet had not arrived at that systematic perfection which they finally attained. Can there be a doubt, then, who were the innovators, or which way the stream was flowing? Every thing indicates a progression, of which the starting point was simple Unitarianism, and the final reach, the Athanasian Trinitarianism of the creed. As we travel up the pages of history, we must successively deposit with different ages, their inventions, till the Trinitarian system vanishes altogether. We cannot find the complete system even in the writings of Athanasius, nor his in Tertullian and Origen, nor theirs in Justin Martyr. Error retires as it advanced. If we are not yet surrounded with the blaze of day, still the darkness is breaking, the shadows of night are flitting away, and the horizon begins to be illumined! We trace in the past the dim twilight that preceded the long night of ignorance and error, when the fair forms of truth and simplicity were lost, and all was gloomy incertitude, or shapeless horror; and if, in our age, the state of religious knowledge again resemble the twilight, we rejoice that the night is past, and it harbingers not now the blackness of darkness, but the dawn of day, the rising of the sun, the dispersion of every baleful mist, the gladdening song of animated nature, the revived beauties of earth, and the unveiled glories of the serene and majestic heavens.

MR. WESLEY'S ARGUMENT AGAINST THE DOCTRINE OF ELECTION.

[*From Southey's life of Wesley, Vol. II. p.* 173, &c. *New-York edition.*]

Mr. Wesley, by the unanswerable manner in which he treated the Calvinistic question, drew upon himself the fierce resentment of a host of enemies. They were confounded, but they would not be convinced; and they assailed him with a degree of rancorous hatred, which, even in theological controversy, has never been exceeded. "He was as weak as he was vicious," they said: "he was like a monkey, an eel, or a squirrel, perpetually twisting and twining all manner of ways. There was little probity, or common honesty discoverable in that man—that Arminian priest:—he was incapable of appreciating real merit; and his blasphemous productions were horror to the soul, and torture to the ear. And for his doctrine, the cursed doctrine of free-will,—it was the most God-dishonouring and soul-distressing doctrine of the day; it was one of the most prominent features of the Beast; it was the enemy of God, and the offspring of the wicked one; the insolent brat of hell. Arminianism was the spiritual pestilence which had given the Protestant churches the plague; like a mortal scorpion, it carries a sting in its tail, that affects with stupefaction, insensibility and death, all whom it strikes."

The unforgivable offence, which drew upon Wesley and his doctrine this sort of obloquy, with which volumes have been filled, was the sermon upon Free Grace, that had been the occasion of the breach with Whitefield. It is one of the most able and eloquent of all his discourses; a triumphant specimen of impassioned argument.—"Call it by whatever name you please," said he, attacking the Calvinistic doctrine, "Election, Preterition, Predestination, or Reprobation, it comes to the same thing. The sense is plainly this; by virtue of an eternal, unchangeable, irresistible decree of God, one part of mankind are infallibly saved, and the rest are infallibly damned; it being impossible that any of the former should be damned, or that any of the latter should be saved." He proceeded to show, that it made all preaching vain, as needless to the elect, and useless to the reprobate; and, therefore, that it could not be a doctrine of God, because it makes void his ordinance; that it tended to produce spiritual pride in some, absolute despair in others, and to destroy our zeal for good works: that it made revelation contradictory and useless: and that it was full of blasphemy,—"of such blasphemy," said he, "as I should dread to mention, but that the honour of our gracious God, and the cause of truth will not suffer me to be silent. In the cause of God," he pursues, "and from a sincere concern for the glory of his great name, I will mention a few of the horrible blasphemies contained in this horrible doctrine. But first I must warn every one of you that hears, as ye will answer it at the great day, not to charge me, as some have done, with blaspheming, because I mention the blasphemy of others. And the more you are grieved with them that do thus blaspheme, see that ye 'confirm your love towards them' the more, and that your heart's desire, and continual prayer to God, be, 'Father, forgive them, for they know not what they do.'"

"This premised, let it be observed, that this doctrine represents our blessed Lord, 'Jesus Christ, the righteous, the only begotten son of the Father, full of grace and truth,' as an hypocrite, a deceiver of the people, a man void of common sincerity. For it cannot be denied that he every where speaks as if he were willing that all men should be saved; therefore, to say he was not willing that all men should be saved, is to represent him as a mere hypocrite and dissembler. It cannot be denied, that the gracious words which came out of his mouth are full of invitations to all sinners; to say, then, he did not intend to save all sinners, is to represent him as a gross deceiver of the poeple. You cannot deny that he says, 'Come unto me, all ye that are weary and heavy laden!' If then, you say he calls those that cannot come, those whom he knows to be unable to come, those whom he can make able to come, but will not, how is it possible to describe greater insincerity?—You represent him as mocking his helpless creatures, by offering what he never intends to give. You describe him as saying one thing and meaning another; as pretending the love which he had not. Him, in whose mouth was no guile, you make full of deceit, void of common sincerity: then, especially when drawing nigh the city, he wept over it, and said, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, and ye would not. Now, if you say *they would*, but *he would not*, you represent him (which who could hear;) as weeping crocodile tears over the prey which he had doomed to destruction!"

"Such blasphemy this, as, one would think, might make the ears of a christian to tingle! But there is yet more behind; for, just as it honours the Son, so doth this doctrine honour the Father. It destroys all its attributes at once: it overturns both his justice, mercy, and truth.—Yes, it represents the Most Holy God as worse than the devil: as more false, more cruel, and more unjust. More false, because the devil, liar as he is, hath never said he willeth all mankind to be saved; more unjust, because the devil cannot, if he would, be guilty of such injustice as you ascribe to God, when you say that God condemned millions of souls to everlasting fire, prepared for the devil and his angels, which, for want of that grace he will not give them, they cannot avoid: and more cruel because that unhappy spirit 'seeketh rest, and findeth none,' so that his own restless misery is a kind of temptation to him to tempt others. But God 'resteth in his high and holy place;' so that to suppose him out of his mere motion, of his pure will and pleasure, happy as he is, to doom his creatures, whether they will or not, to endless misery, is to impute such cruelty to him as we cannot impute even to the great enemy of God and man. It is to represent the Most High God (he that hath ears to hear, let him hear!) as more cruel, false, and unjust than the devil."

"This is the blasphemy clearly contained in the *horrible decree* of Predestination. And here I fix my foot. On this I join issue with every asserter of it. You represent God as worse than the devil; more false, more cruel, more unjust. But you say you will prove it by scripture. Hold! What will you prove by scripture? that God is worse than the devil? It cannot be. Whatever that scripture proves, it never proves this: whatever be its true meaning, it cannot mean this. Do you ask what is the true meaning then? If I say, I know not, you have gained nothing; for there are many scriptures,

the true sense whereof neither you nor I shall know, till death is swallowed up in victory. But this I know, better it were to say it had no sense at all, than to say it had such a sense as this. It cannot mean, whatever it mean beside, that the God of truth is a liar. Let it mean what it will, it cannot mean that the judge of all the world is unjust. No scripture can mean that God is not love, or that his mercy is not over all his works, that is, whatever it prove beside, no scripture can prove Predestination."

"This is the blasphemy for which I abhor the doctrine of predestination; a doctrine, upon the supposition of which, if one could possibly suppose it for a moment, call it election, reprobation, or what you please, (for all comes to the same thing,) one might say to our adversary the devil, 'Thou fool, why dost thou roar about any longer? Thy lying in wait for souls is as needless and useless as our preaching.—Hearest thou not that God hath taken thy work out of thy hands, and that he doth it more effectually?—Thou, with all thy principalities and powers, thou canst only assault that we may resist thee; but he can irresistibly destroy both body and soul in hell! Thou canst only entice; but his unchangeable decree to leave thousands in death, compels them to continue in sin till they drop into everlasting burnings. Thou temptest: he forceth us to be damned, for we cannot resist his will. Thou fool! why goest thou about any longer, seeking whom thou mayest devour?—Hearest thou not that God is the devouring lion, the destroyer of souls, the murderer of men? Moloch caused only children to pass through the fire, and that fire was soon quenched; for the corruptible being consumed, its torments were at an end; but God, thou art told by his eternal decree, fixed before they had done good or evil, causes not only children of a span long, but the parents also, to pass through the fire of hell; that fire which never shall be quenched: and the body which is cast thereinto, being now incorruptible and immortal, will be ever consuming and never consumed; but the smoke of their torment, because it is God's good pleasure, ascendeth up forever."

"Oh, how would the enemy of God and man rejoice to hear these things were so! How would he cry aloud, and spare not! How would he lift up his voice and say, to your tents, O Israel! flee from the face of this God, or ye shall utterly perish. But whither will ye flee! Into heaven? He is there. Down to hell? He is there also. Ye cannot flee from an omnipresent, almighty tyrant. And whether ye flee or stay, I call heaven his throne, and earth his footstool, to witness against you: ye shall perish, ye shall die eternally! Sing, O hell, and rejoice ye that are under the earth! for God, even the mighty God hath spoken, and devoted to death thousands of souls, from the rising of the sun, to the going down thereof. Here, O death, is thy sting! They shall not, cannot escape, for the mouth of the Lord hath spoken it. Here, O grave, is thy victory! Nations yet unborn, or ever they have done good or evil, are doomed never to see the light of life, but thou shalt gnaw upon them for ever and ever. Let all those morning stars sing together, who fell with Lucifer, son of the morning! Let all the sons of hell shout for joy; for the decree is past, and who shall annul it?

"Yes! the decree is past; and so it was before the foundation of the world. But what decree? Even this: 'I will set before the sons of men life and death, blessing and cursing;' and 'the soul that chooseth life shall live, as the soul that chooseth death shall die.' This decree, whereby whom God 'did foreknow, he did predestinate,' was indeed from everlasting; this, whereby all who suffer Christ to make them alive, are 'elect according to the foreknowledge of God,' now standeth fast, even as the moon, and the faithful witness in heaven; and when heaven and earth shall pass away, yet this shall not pass away, for it is as eternal and unchangeable as the being of God that gave it. This decree yields the strongest encouragement to abound in all good works, and in all holiness; and it is a well-spring of joy, of happiness also, to our great and endless comfort. This is worthy of God. It is every way consistent with the perfection of his nature. It gives us the noblest view both of his justice, mercy, and truth. To this agrees the whole scope of the Christian Revelation, as all the parts thereof. To this Moses and all the prophets bear witness; and our blessed Lord, and all his apostles. Thus Moses, in the name of the Lord, 'I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing, therefore choose life, that thou and thy seed may live.' Thus Ezekiel (to cite one prophet for all,) 'The soul that sinneth, it shall die,' the son shall not bear (eternally) the iniquity of the father. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' Thus our blessed Lord, 'If any man thirst, let him come to me and drink!' Thus his great apostle St. Paul, 'God commandeth all men, every where, to repent.' *All men, every where;* every man, in every place, without any exception, either of place or person. Thus St. James, 'If any of you lack wisdom, let him ask God, who giveth liberally and upbraideth not, and it shall be given him!' Thus St. Peter, 'The Lord is not willing that any should perish, but that all should come to repentance.' And thus St. John, 'If any man sin, we have an advocate with the Father; and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

"O hear ye this, ye that forget God! ye cannot charge your death upon him. 'Have I any pleasure at all that the wicked should die? saith the Lord God. Repent and turn from your transgressions, so iniquity shall not be your ruin.—Cast away from you all your transgressions, whereby ye have transgressed; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore, turn yourselves, and live ye.' 'As I live, saith the Lord God, I have no pleasure in the death of the wicked. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?'"

A history of Wesley's life would be imperfect, unless it contained this memorable passage,—the most remarkable and the most powerful in all his works. It exasperated, beyond measure, those who, in their own conceit, had taken out their patent of election, and considered themselves, in Mr. Toplady's language, (himself one of the number,) as "kings *incog.*, travelling disguised like pilgrims, to their dominions above." Even temperate Calvinists were shocked, and have said, that Mr. Wesley's "horrid appeal to all the devils in hell gave a sort of infernal tone to the controversy." It is, indeed, in a tremendous strain of eloquence, and shows with what indignation the preacher, in his zeal for God, and in his love for his fellow creatures, regarded a doctrine so injurious to both.

RELIGIOUS INTELLIGENCE.

The following letter from Mr. OWEN, Secretary of the British and Foreign Bible Society, enclosing one from Lord Teignmouth, the President of that institution, has lately been received by the Board of Managers of the American Bible Society.

"FULHAM, DEC. 24, 1821.

"*Rev. and Dear Sir,*

"Enclosed I have the honour of transmitting to you a letter addressed by our venerable President to the committee of the American Bible Society, on occasion of the regretted, but neither premature nor unexpected, event which has recently deprived them of theirs. I cannot, at the same time refuse myself the mournful gratification of adding the humble tribute of my affectionate sympathy to that of his lordship.—It was my honoured lot to be favoured with the correspondence of the revered Dr. BOUDINOT, and to be distinguished on more occasions than one, by testimonies of his esteem and regard.—I was early impressed with a high sense of his character, and my admiration of it has increased in proportion as I have observed his zeal for the propagation of divine truth and social happiness, during more than ten years of his active occupation as a patron and promoter of Bible Societies. The exertions he made to bring about the establishment of the American Bible Society are neither unknown or unhonoured among us. That a life so nearly exhausted at the foundation of that Society, should have been continued to witness its fifth anniversary, is a circumstance which ought at once to stimulate our gratitude, and diminish our regret. For the venerable deceased himself, we have no tears to shed but those of joy. He has terminated an honourable career by a triumphant dissolution; and the Society, of which he was not more the honoured President than the liberal benefactor, will preserve a memorial of his ardent piety, his generous philanthropy, and his public usefulness, to the latest posterity.

I have the honour to be, reverend and dear sir, your's, very faithfully, JOHN OWEN,
Sec'y of B. and Foreign B. Soc.

Rev. Dr. MILNER,
Sec'y of Am. Bible Society.

British and For. Bible Society,
LONDON, DEC. 17, 1821.

GENTLEMEN—In full accordance with the feelings of the committee of the British and Foreign Bible Society, I now discharge the melancholy duty of communicating the expression of their sympathy and condolence to their American brethren and fellow-labourers, on the loss which they have sustained in the lamented death of their most venerable and respected President.

On such an event, they cannot but indulge the soothing reflection, that the remembrance of departed worth will long retain its influence, in promoting the interest of that holy religion which Dr. BOUDINOT so zealously cultivated, as well as the prosperity of the Society which he so zealously laboured to advance.

I have the honour to be, gentlemen, your most obedient, humble servant, TEIGNMOUTH,
Pres't B. and F. B. Soc.

The *Committee* of the American Bible Society.

BOSTON JEWS' SOCIETY.

Several years since, an association with this title was formed in this town by some of the most respectable Ladies of various denominations. One of the most active and persevering members is Mrs. H. Adams, distinguished by her literary labors and especially by a very able history of the Jews. We particularize *her*, because she is so generally known to the public, and because no small portion of her time and talents have been consecrated to the welfare of the most interesting people on the globe. But she is not alone in her exertions in this noble cause. Others of similar worth and spirit are prosecuting the same enterprise.

For a number of years past, this society has contributed one hundred pounds sterling to the Hebrew New Testament fund of the London Jews' Society. And with that excellent and prosperous institution, they have kept up a constant and animating correspondence, during the same time.

They have also supported a Jewish school at Bombay by the payment of $ 100 pr. ann. And more recently they have rendered some assistance to Mr. Jadownisky whose name and errand to this country are quite familiar to our readers.

Recorder.

A letter from a Jewish Missionary in Poland, under date of Sept. 1821, to Rev. Mr. Hawtrey, states, that "since the last spring fifteen Jews from Frankfort and adjacent places have embraced Christianity.—The writer says, also, that wherever he goes, New Testaments and Tracts are readily received, both in Hebrew and Jewish German. Many of the most respectable Jewish families invite him into their houses for conversation about religion. In a village near his station, the Jews are in the habit of meeting every evening, when one of them reads publicly the Testament or a Tract and all the others listen to it attentively. *ib.*

In one portion of Germany the Jews very eagerly read the publications of the London Society, and are encouraged to do so by their own Rabbi.

In Marburg and its neighborhood a strong stir is observed in the minds of the Jews.

A Jew in W———, Germany has ordered one thousand copies of the Old Testament, with a German translation to be printed. Another respectable Jew is endeavoring to persuade the Frankfort Jews to institute a Bible Society.

In Berditchef, Poland, there are 16000 Jews, and several of them have aided the funds of the Bible Society established there, by their subscription, and not only have purchased copies of the Old, but seem anxious also to obtain copies of the New Testament. *ib.*

The late advices from China state, that the reigning emperor has issued several edicts, restraining and forbidding the admission of missionaries from Europe, who have arrived in that empire, with a view to propagate the christian religion. Some severe imputations are made against the missionaries, who are represented as stirring up strife in families, withdrawing the affections of children from their parents, exciting disaffection to the laws and the magistrates, impiously insulting the sacred religion of the empire, which had endured so many ages, and contributed to the peace and happiness of the heavenly empire, while the infidels of Europe, who profess to be the lovers and worshippers of a God of peace, have been involved in never-ending wars; and have covered all nations of Asia, to which they have had access, with the bones of their sacrificed people. Many missionaries and their converts have been put to death, and their discovery and exile was imposed as a duty on every Chinese.

[If the emperor of China acts from the known conduct of European nations, professing christianity, he does perfectly right in opposing every thing that may introduce such discordant elements into his empire.]—*Niles' Reg.*

CHRISTIAN REGISTER.

FRIDAY EVENING, MARCH 22, 1822.

In the *Boston Recorder*, of the 16th, it is stated that Chief-Justice MARSHALL, and Attorney-General WIRT, have affixed their names to "strong and discriminating recommendations of the *Evangelical and Literary Magazine*, published at Richmond, (Va.)"—As this work is considered the great champion of orthodoxy in that region, the writer of the article above mentioned, exults in the new reputation which orthodoxy has acquired by the countenance of two so distinguished men.

"Though we are not disposed (says the writer) to attach any more importance to the peculiar and offensive doctrines of grace, by the fact that men of the most distinguished talents in the christian world are persuaded of their truth, yet we *do* feel as though Unitarians must blush when they compliment themselves with the pretension of embodying *all* talent in their party, and recollect that *Marshall*, *Wirt*, and hundreds more equally distinguished by erudition and judgment, are the strenuous advocates of a system which is denied by the *very liberal*, as full of absurdity and contradiction."

In the first place, we deny the charge which implied in the above remarks, that *Unitarians compliment themselves with the pretension of embodying* ALL *talent in their party;* and we call upon the writer to name the instances in which Unitarians of acknowledged reputation among their party, (for, as he says it of Unitarians generally, it must come from such) have been guilty of the assumption which he charges upon them. The great exertions that have been made to support the orthodox system, by prescriptive authority, and by appealing to great and revered names, has sometimes driven Unitarians, in self-defence, to say that if names avail any thing in proving the truth and validity of doctrines, then Unitarianism has as much to boast as orthodoxy; and, in proof of their assertions, they have enumerated some of the greatest and clearest minds, who have not merely assented to, but have been understandingly persuaded of the truth of Unitarianism and the general doctrines of rational christianity. But they have not pretended that *all* talent was embodied in their party. We know not but there may have been some individual Unitarians who have been indiscreet enough to boast of their party as superior to any other in talents and acquisitions. But whoever these may be, we do not know them. If any such there are, they are not acknowledged as our oracles. Unitarians acknowledge, with much respect, the great talents and learning of many of the orthodox. They do not, however, consider the faith of any men, however exalted their talents or extensive their learning, as any infallible guide of the faith of mankind. The greatest minds may labour under disadvantages, either from early education, or from the particular cast of society around them, which may keep them, in many respects, far behind others, who are, on the whole, greatly their inferiors. Upon this principle, (which we think cannot be controverted) we lay but little stress on the example of the two names mentioned with so much satisfaction in the Recorder. The Chief-Justice, and the Attorney-General of the United States, are highly celebrated, and no doubt deservedly so, in the elevated civil capacities in which they have been called to act. But it does not therefore follow, that they are critically learned in theology. They have, no doubt, been honest and sincere in their inquiries; but it has not yet been proved to us that they have not had a weight of prejudice to struggle under, that would warp the decisions even of giant intellects.

In the above quotation from the Recorder, we are told about the "*offensive doctrines of grace.*" It is always with the deepest regret that we hear such language as this used, relative to the animating and joy-inspiring religion of the blessed Jesus. By the doctrines of grace, are undoubtedly meant the doctrines of the christian religion, the doctrines of Jesus. But He distinguishes the doctrines he taught by the term GOSPEL. He thought they might be properly called *glad tidings.* By what authority, then, is it maintained, or on what is the principle grounded, that this religion is of a directly opposite character? Is it that we think our Lord to have been insincere in his declarations, or ignorant of the real character of his religion—or is it that what are here called the doctrines of grace, are only a mistaken and grossly corrupted form of his religion, and well deserving the title *offensive*, which even their friends have voluntarily given them. The *former*, it cannot be—the *latter*, we think there is every reason to fear, is the true cause of this unhappy and dreadfully erroneous notion respecting the doctrines of grace. How is it possible that to any human being, the doctrines of grace, as taught by Jesus Christ and his apostles, should be offensive!—What, let it be inquired, are these doctrines! They are the doctrine of God's free and unpurchased forgiveness to all who are *truly* penitent and obedient—the doctrine of the free imparation of divine assistance in christian duty, to all who sincerely ask it—and the doctrine of the final rewards of immortal happiness and glory to all who practically accept the merciful offers of forgiveness and eternal life. But these doctrines surely have nothing *offensive* in them—They are *glad tidings.* They are the proclamation of *peace on earth and good will to men.*—What, then, are those *offensive* doctrines, called "doctrines of grace," which are considered so important? To this we can reply only by conjecture. We presume, however, that the writer alludes to the doctrines of particular and unconditional election, and of irresistible influence in the conversion of mankind—and to the doctrines of total depravity and moral inability on which these are grounded. These doctrines, it will no doubt be readily enough admitted are *offensive*, but chiefly so, however, because deemed *unscriptural* and *untrue—dishonourable to God*, and of *immoral tendency*.—We will not pretend that men of great minds may not believe, or, at least, assent to these doctrines; but, in our opinion, whatever proofs they may at any time have given of *greatness*, their assent to such doctrines can never be fairly adduced as one of those proofs.

In March, 1821, an association was formed in Hampshire county called the *Hampshire Christian Depository.* The object of the association was to establish a place of deposit, for all such articles of agriculture, or manufacture, as individuals might be disposed to give for the benefit of missionary societies, or for any benevolent purposes. Whatever articles are thus deposited are either forwarded to some destination specified by the donor,—or if articles of commerce, are sold for the benefit of whatever institution the donors may direct. Various agricultural products, the proceeds of missionary fields,—and also various articles of domestic manufacture are here deposited, and their avails forwarded to be disposed of by the societies for whose benefit they are designed.

The property that passed through the hands of the keeper of the depository, during the last year, was estimated at about $ 2000. This property was devoted in greater or less sums to the

following purposes;—for the benefit of missions to India—missions among the Indians—The Education Society, Bible Society, New England Tract Society—and the Boston Jews' Society.

We have just perused with the highest satisfaction a small pamphlet, entitled, "Three important questions answered, relating to the Christian *name*, *character*, and *hopes*. By HENRY WARE, pastor of the second church in Boston."

The three questions are these,

1. *What is it to be a Christian?*
2. *How does a man become a Christian?*
3. *How shall a man satisfy himself that he is a Christian?*

These questions are answered in a plain and simple, but powerful and convincing manner.

No man, we think, who is seriously in earnest for his own spiritual interest can regret to have read these answers, or fail to be profited by them. To the nominal Christian (for we believe there are many such) whose whole heart and affections are engrossed by the world, but who *thinks himself* a christian because he lives in a christian community, and is not openly immoral, —to such an one, we would fain hope this little book might prove a savour of life. It plainly and faithfully points out their essential deficiency of character, and warns them that they have no refuge but in a thorough alteration of temper and life.

This tract is for sale at Messrs. Cummings & Hilliard's, Cornhill, and at O. Everett's, Court Street.

To the editor of the Christian Register.

SIR—I derived a very high pleasure from listening to the impressive services of ordination of Mr. May, last week, and entered strongly into the feelings of satisfaction which were excited by the introduction into the sacred office of a young gentleman of such a truly Christian character, such approved talents, and earnest devotion to his work. My purpose, however, in now addressing you, is different from that of expressing the confident expectations which all who know him entertain of his ministerial usefulness. It is to point out one or two deviations from Congregational rule and usage which I noticed on that occasion,&which,as they did not then occur for the first time, I think should be frankly animadverted on, before they have acquired the name of precedents. For I have observed, that in the conduct of our ecclesiastical affairs, there is a definition and authority given to precedents, which is given them no where else. It sometimes seems to be thought sufficient justification of a mistake or informality, that it is not now committed for the first time.

One of the irregularities to which I allude is this. In the public papers of the morning of Mr. May's ordination, it was announced by whom the sermon would be delivered, and the charge and right hand of fellowship given. With regard to the sermon this was right. That part of the service is in the appointment of the candidate. The original idea of an ordination sermon was, that it should be preached by the candidate himself. What he had to provide for doing, he often found it more convenient in most cases to request some one to do in his stead, and this has become the usual practice. The candidate however at his option preaches by himself or his friend; and it is indifferent whether this friend be a member of the ordaining council or not. He does not represent the council, and it has nothing to do with his appointment. But the other parts of the service it has been the practice for the council to assign by vote to individuals of its own body. It appoints these individuals a committee to conduct the solemnity. For the appointment then to be made and announced, before the body with which the appointment lies, is in existence, that is, before the council is convened, is a very manifest impropriety, and it ill becomes the gravity of such a body to go through the *make believe* (as children would call it) of making arrangements which it knows are already made and published. We all remember the ridicule which attached to the meeting of some Calvinistic society in this town last year, when it was predicted in the advertisements, that this motion would be made by Mr. A. and seconded by Mr. B. and that made by Mr. C. and seconded by Mr. D. But even they did not publish more than they might answer for. They said what individuals would do, and this they might with safety say. But they did not announce what the final result of the deliberation and the vote would be.

The course to which I object is peculiarly incongruous in the instances of the charge, and right hand of fellowship. They to whom these services are assigned are the organs through which the ordaining council addresses the candidate. By the one it reminds him of his duties, and by the other assures him of its christian good will. For them to be ostensibly selected, then, by any but those whose message they are to carry is as absurd as it would be for an ambassador to be chosen by the nation *with which* he is to treat.—It is not that as suitable persons will not be as likely to be selected, but that the services are divested of all their meaning.

It will be said that some previous preparation is necessary for those who are to perform these services, and that, therefore, they ought to be designated beforehand. To this, sir, I perfectly agree. They ought to be designated beforehand. Not, however, in such a way as completes the arrangement—as makes it necessary to ask the council to pretend to exercise a prerogative which you have taken from them—as requires them to pass a vote which it is mummery to pass, and would subject them to odium not to pass. I would have the arrangement made in the same manner as other arrangements that depend on the will of other authoritative bodies. It is perfectly well understood that measures which come before legislative assemblies go through some previous stages, and are as much as decided on before the vote on which they finally and entirely depend is asked for. But would it not be thought a want of respect for such a body, if a member, who might fairly enough presume on his influence with it, should publish that such a measure was decided on, and at such a time would go into effect? I would have all arrangements made in this informal way beforehand, because it is convenient, and no harm arises from it. It pledges nobody. If different sets of persons in an ecclesiastical council wish for any cause to assign a certain service to different individuals, these individuals will probably be prepared, and then there will be an option, which the council always pretends to have, and ought to have, but which there can scarcely be, when a contemplated arrangement is publicly announced. I have no objection to some previous arrangement being made with regard to the officers of an ecclesiastical council, as well as to its committee of ordination. But how would it strike any one to read before the council had assembled, who were to be its moderator and scribe? I was displeased and grieved by the reasons which induced the council that ordained Mr. Wisner to refuse to accede to the arrangement for Mr. Lowell to give the Right Hand of Fellowship; but I never had the least doubt of their right so to do, nor of its being wholly in their discretion to select their representative for that service.

In the council for Mr. May's ordination, in place of the usual form of election, it was voted "to confirm the arrangements which have been made and announced for the Charge &c.;" by which deviation from the usual form of proceeding, I understood the council to declare their sense that there had been a departure from Congregational order and practice which at the same time that they did not wish in this instance to animadvert upon, they thought it proper to show did not escape them.

The other irregularity to which I alluded was in the constitution of the council. To the churches invited to be represented on it, two individuals were added, who appeared as members of it without being deputed from any church. Their names were not on some at least of the letters missive, and I regretted that the scribe read them in calling over the council. He might have done it through inadvertency. I am the more free to use all plainness of speech on this subject, because whoever is acquainted with those gentlemen, knows that they are such as would be sought on all proper occasions for advisers and associates, and that no reasonable man would be willing to forego the benefit of their counsel and countenance, except for the sustaining of an important principle.

But, sir, this is an important principle. If I know any thing of congregationalism, it is a fundamental principle of that system that all ecclesiastical authority emanates from the brethren. A congregational council is not a collectionof religious individuals. It is not a collection of clergymen. It is a collection of churches by their representatives, and no person, clergyman or layman, is rightly a member of it, except he be deputed to that office by some church. I will not now dispute that a person who has once been pastor of a congregational church, and is so no longer, retains every relation which he ever possessed to the church at large. Grant him to be a clergyman in every respect. This makes no difference in my position. It will prove this; that if he become in any instance a member of a council by being chosen upon it by a church of which he is a private member, he may then do what lay members of a council may not. He may be appointed by it to perform a clerical act. But his being a clergyman makes no difference in his competency to sit in a council in any other character than as a representative of a church. The settled pastor of a particular church cannot do it. It is at all times competent for a church, if it sees good cause, to refuse to send its pastor, and to be represented in a council by other agents.

To those, sir, who consider that the forms of business are its very substance, and that in the rules by which powers are exercised, be the authority great or small, is found the only security for their being properly exercised, I need offer no apology for detaining your readers so long upon this subject, and particularly for urgently recommending to churches and individuals in assembling councils, to do it according to our ancient rules, unless they are satisfied that there is nothing in the principles on which they are founded;—in short, not to undertake to convene a *Congregational council*, and convene an assembly, which is not one. It is not only an irregularity, but its practical inconveniences may be heavily experienced at no very distant time. As long as councils are rightly constituted, they will be composed of responsible persons. The churches will send those in whom they have confidence, and if they do wrong will perhaps not send them again. And even if any should think that no great responsibility is required in those who are convened to sanction the separation of a christian minister to his office—yet, if one person not representing a church may be a member of a council, so may twenty; if a council may be compacted for one purpose in an anomalous way, so it may for another; if an ordaining council may be so formed, so may a council for adjusting or widening a difference; and at a period when there may be multitudes of Calvinistic ministers either removed from their cures, or not in sufficient credit with their churches to be delegated by them to a council, clergymen and private christians may be arraigned, censured,and incommoded by a score of irresponsible men.

Perhaps, Mr. Editor, I have more respect than I should be able to justify, for some of the institutions of our fathers, and give them more credit for wisdom than they deserve. But I am sure that whatever is to be done at all ought to be regularly done; and that whatever authority, little or great, is to be exercised, ought to be exercised by those in whom it resides.

A CONGREGATIONALIST.

Domestic and Foreign Summary.

METEOR.

On Saturday evening, the 9th inst. a meteor of extraordinary size and brightness was discovered passing in a direction from SE. to NW. It is stated to have been seen in New-York, Providence, Boston, Haverhill, and in Portsmouth, Keene, Walpole, and New-Ipswich, N. H. "Its light (says the N. Hampshire Sentinel) was very vivid, illuminating for a few seconds the atmosphere to a considerable extent. The size appeared to be double that of the moon, and passed with incredible swiftness, horizontally, but apparently inclining to the earth."

It was said, also, that it was heard to explode at Troy, with a report like that of a heavy piece of ordnance.

The Rev. James Walker of Charlestown (Mass) performed divine service in the Capitol at Washington on the 17th inst.

The Rev. Mr. MAFFITT will deliver a discourse to the young gentlemen of this town *this evening*, at the Chapel in Bromfield Lane.—Services to commence at 7 o'clock. [*Communicated.*

NATURAL CURIOSITY.

It is said that sir Hudson Lowe, has brought to England from his garden in St. Helena, a specimen of the Bamboo plant, 48 feet in length; and that he has also brought with it the root and seeds with a view to its propagation in England.

LITERARY AND SCIENTIFIC.

We understand that Professor COOPER, President of the College of South Carolina has stated in a letter to Professor Silliman of Yale College, that he is now engaged in drawing up a "full syllabus of his course of Lectures on geological mineralogy, forming the elements of that science," which he designs for the use of his class, and that he shall "probably publish it early in the summer."

Woollen blankets are manufactured all over western India; some of them are very fine, selling from 3 to 10 rupees each. The manufacture of a coarser kind is carried on to a great extent at Bombay. The number manufactured there annually, is probably not less than 40,000. These sell from 3-4 to 1 1-4 rupee each.

Salt is also manufactured on all the coast of western India. The chief depot of the article is at Bombay. It is said that in no part of the world is salt made so cheap as at Bombay, or with so great facility. It is thought that Bombay and the adjoining islands could export 40,000 tons annually. The annual importation of salt into Bengal is stated at 140,000 tons. This though great, does not, we are told, exceed the consumption of Canton. The duties levied on salt at Canton, are said to exceed that of all the foreign trade.

Mr. G. W. Talbot of New-York, lately offered a reward of $250 for a pocket-book which he had lost, containing property to the amount of $45,000 in notes, acceptances, bank bills, &c The finder of the pocket-book was an orphan boy of Irish parentage, who faithfully returned it, with all its contents, and received the promised reward; $200 of this money was deposited for his benefit in the Savings Bank.

The Commissioners on claims under the Spanish treaty, have adjourned to the 11th of June, that claimants may have time to prepare their testimony.—It is expected that the admitted claims will far exceed the five million of dollars stipulated for in the treaty.

The Hon. John Randolph, having obtained leave of absence, of Congress, embarked at New-York, on Saturday last, for England.

A case is now pending in the Supreme Court of the United States, between the British society for propagating the Gospel, and the state of Vermont, relative to certain lands granted to the society before the revolution. The lands are valued at upwards of $200,000.

The permanent seat of government in Missouri, has been named *City of Jefferson.*

In the New-York Statesman for March 14, will be found some very spirited, and we think judicious remarks, relative to the late recommendations of the Post Master General, for increasing the Post Office revenue.

The amount of Domestic and Foreign exports from the United States, during the year ending

Sept. 30, 1821, was	$64,974,382
Imports in the same time	$62,585,724
Balance in favor of the U. S.	$2,388,658

The imports from England, Ireland, and Scotland. were

	$25,087,108
Exports in the same time	$20,777,480
Balance in favor of England,&c.	$4,309,628

The bill, so long under discussion in Congress, for establishing an uniform system of bankruptcy, has been finally rejected in the House of Representatives, by a majority of 27 votes.

We understand that one of the public stages from Philadelphia to New-York was upset on Saturday night about 10 o'clock, near Kingston, and that most of the passengers, ten in number, were severely injured.

Marine Bible Society of Nantucket.

The annual report of the *Marine Bible Society* of Nantucket, was made on Monday evening, the 11th inst.

The funds of this institution are yet small, but it is with a very laudable zeal endeavouring, and not without success, to promote the moral and religious welfare of the seamen of that place. During the last year they received into their treasury 143 dolls. 46 cts. and have distributed, on board of 42 ships and other vessels, 137 bibles, and 122 Testaments. The managers express their opinion that the scriptures are more highly prized, and more generally read among seamen, than before the formation of the Society.

The number of students in the Theological Institution at Andover is 127. Seniors 31—Middle 35—Juniors 61. All except 15 of them belong to New-England, and all except 17 were educated in some one of the New-England Colleges.

In April last the Missionaries of the London Missionary Society at Calcutta opened a new chapel 70 feet by 52. $15,000 were raised for it on the spot. It is presumed it was chiefly designed for the use of English residents.

FOREIGN.

By a late arrival at Norfolk from Rio de Janeiro, we learn that an order had been sent by the King and Cortez at Lisbon to the Prince at Rio, instructing him to be in readiness to return to Portugal, in a ship which it was expected would soon arrive there to receive him, and also to brinfi with him the ships of war that were stationed at that place. The inhabitants very respectfully petitioned the prince not to leave them, with which petition he agreed to comply till he could hear again from Portugal. With the decision of the prince, the commanding officer on that station was dissatisfied, and attempted to oblige him to embark for Portugal, but he resisted the attempt, and assembled the native troops and inhabitants of the town in his support. The result was, that the general who opposed him was obliged to capitulate. The troops on that station were about to embark for Portugal. Other troops were expected in their stead, but it was supposed they would not be permitted to land, but be furnishad with provisions and sent back to Portugal.

INSTALLED.—In Torringford, (Conn.) March 6th Rev. *Epaphias Goodman*, as colleague pastor with the Rev. Samuel J. Mills, sermon by Rev. Dr. Perkins of West Hartford, from Acts ix. 20.

MARRIED,

In this town, by the Rev. Mr. Sharp, Mr. Nathaniel Osborn to Miss Elizabeth Culmar.

In Providence, R. I. Rev. Henry Jackson to Miss Maria S. Gano, daughter of Stephen Gano.—Mr. S. H. Greene to Miss Caroline C. Aborn.

At Port Gibson, Mississippi, Amos Whiting, Esq. to Miss Maria Louisa Lansdale.

DIED,

In this town, Mrs. Elizabeth Leighton, aged 77—Mr. Daniel B. Barrett, 44—Mr. Timothy Nash 41—J. B. son of Mr. John McNamara, 5.

In Charlestown Navy-Yard, Mr. Abraham Walton, aged 57.

In Lexington, Mrs. Mary Harrington, wife of Mr. Abijah H. aged 62.

In Medford, Mr. Jacob Tufts, aged 57.

In Salem, Mr. John D. Browne, aged 41.

In Newburyport, Mr. Joseph Knapp, aged 51.

In Leominster, Julia Maria, daughter of Capt. J. Carter.

In Taunton, Mrs. Nancy, wife of Mr. Sidney Gillmore.—Miss Ellen Sproat, 17, daughter of James Sproat Esq.

In Providence, R. I. Mr. Richard C. Phillips, aged 40—Miss Ann Clarke, 39.

In Johnson, Mr. Gothleib Ichrung, a native of Bavaria, aged 46.

In Warwick, Hon. Thomas Rice, aged 79.

In Woodbury, Conn. Hon. Nathaniel Smith, aged 60.

On the North West Coast (killed by the natives) Mr. John B. Tucker, son of Mr. Benjamin Tucker of this town, aged 22.

In Milton, Col. Elijah Vose, aged 78.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* DR. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

Apprentice Wanted.

AN active and intelligent boy is wanted as an Apprentice to the Printing business. Apply at this Office *March 22.*

POETRY.

From the National Gazette.

The following beautiful and touching fragment is taken from the Charleston Courier. As it is signed P. and as we observe that a Dr. Percival arrived a few weeks previous to its date, at Charleston, from New-Haven, we ascribe it to the poet of that name, whose compositions we have, heretofore, had occasion to celebrate. In our humble opinion, no American has ever manifested greater poetical genius. Much of his verse would do honor to any European bard of the day.

THE DISSIPATED HUSBAND.

He comes not—I have watch'd the moon go down,
But yet he comes not—once it was not so.
He thinks not how these bitter tears do flow,
The while he holds his riot in that town.
Yet he will come, and chide, and I shall weep,
And he will wake my infant from its sleep,
To blend its feeble wailing with my tears.
O! how I love a mother's watch to keep
Over those sleeping eyes, that smile which cheers
My heart, though sunk in sorrow, fixed and deep.
I had a husband once, who loved me—now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees, from laurel flowers, a poison sip;
But yet I cannot hate—O! there were hours,
When I could hang forever on his eye,
And Time, who stole with silent swiftness by,
Strew'd, as he hurried on, his path with flow'rs.
I lov'd him then—he lov'd me too—my heart
Still finds its fondness kindle, if he smile;
The mem'ry of our loves will ne'er depart;
And though he often stings me with a dart,
Venom'd, and barb'd, and wasted on the vile
Caresses which his babe and mine should share,
Though he should spurn me, I will calmly bear
His madness—and should sickness come, and lay
Its paralyzing hand upon him, then
I would, with kindness, all my wrongs repay,
Until the penitent should weep and say,
How injured, and how faithful I had been. P.

MISCELLANY.

PRESENT STATE OF FRANCE.

In *France*, a change of ministry, against the wishes of the king, has lately been effected by the state of majorities in the House of Deputies elected by the people; and promises to lead to important results, both in the domestic and foreign policy of France. The ex-ministry were of the moderate party, one extreme being the *ultra royalists*, who were supposed to desire the restoration of affairs to the modes existing before the revolution, and the other being the *liberales*, charged with desiring to favour the principles of the revolution and late government, if not to unsettle the present government. Of these parties, the ultra royalists are said to have most influence from their wealth, the liberales to be favoured by the populace and the discontented, and the moderate, to be in chief favour with the king. These last have been for some time losing ground in the chamber of Deputies, and at length, by a union of the two extremes, the majority was found adverse to them, and their leaders consequently resigned the ministry. The motive of the union of the ultras and liberales was, as we learn, a common opposition to the ministry, and a wish on the part of the liberales to tempt the ultras by the possession of power to manifest the extent of their principles and plans, hoping by this means to unite the country against them, and thus to secure the ascendency to themselves as the leaders of this opposition. The immediate occasion of the resignation of the ministry, was the voting an address to the king, intimating a dissatisfaction at his indifference to foreign politics, and evincing, as is generally supposed, a wish for his taking some part in favour of the Greeks in the conferences of the European cabinets. We do not, however, think there is any reason to expect that the tranquillity of that country will be immediately disturbed.

The experiment now progressing in France, of giving to a people circumstanced like the French, a representation and voice in the government, is one of great importance and deep interest.—Previous to the revolution, the government of France was a despotism, exercised by a system of base intrigue, and limited almost solely by the utter impossibility of further exactions, or of longer endurance: its religion was the Roman Catholic, not disgraced it is true by an Inquisition, but yet manifesting, as in the massacre of St. Bartholomew's in ancient times, and the revocation of the edict of Nantz, and the consequent prosecution and banishments of the Protestants, that spirit of persecution and bigotry (we speak as *protestants* to *protestants*) of which the history of that sect affords so many examples. At the period of the revolution, the despotism, from its want of resources and weakness, had become as contemptible as it was odious: and the national religion, exposed to the wit, talents and learning of sneering sceptics and malicious infidels, and its ministers filled with a secular ambition, and love of pleasure, had become as feeble as the government. The morals of the country, in the mean time, had become almost wholly obliterated: libertinism of the most profligate kind had become common, and, by blows at domestic happiness, and the government of the family circle, had eradicated those principles of order so entirely dependent upon them, and so necessary to the support of all good government. The revolution then took place, with its factious dissentions, and its civil and foreign wars, gave a loose to every wicked passion, overspread the country with crimes, and covered it with sorrow and terror. From this, the step to a military despotism was short, and the government was placed in the hands of a man whose abilities established tranquillity, but whose ambitiou and love of war converted every thing to military purposes. The institutions for education, and the forms of religion, which he introduced and restored, the new order of nobility which he founded, and every other establishment under his government, tended to render every feeling and habit of the French warlike only; and no other principles seem to have had influence on the people, than a passion for military glory. How unfit such a preparation was for a government in any degree representative, in any degree depending on the good principles of the people at large, is sufficiently obvious, and was abundantly proved by the disturbances in the earlier period of the government of the restored king. By the aid of foreign troops, however, tranquillity was maintained, and the new government has now acquired some degree of stability. The continuance of peace has tended in some degree to wean the French from their military ardour, and to give them a taste for the arts of peace. The toleration of the protestant religion, the diffusion of general education, and the pacific course which the government of that country will probably pursue, will, we hope, give rise to the operation of better principles; and could we see the tenets of the protestant faith more generally prevalent, and hear of the influence of examples like those of Fenelon and Pascal, on the minds of the community, we should be sanguine in our hope of seeing that country assume a high rank among the nations of Christendom. And from the vivacity and intelligence of the French people, from the sad experience they have had of the ill effects of infidelity and superstition, as well as of anarchy and despotism, we hope that they may learn to place their religious institutions on the basis of a general diffusion of the Bible, as the only source of morality and piety, and to rest their civil establishments on the sure foundation of that religion, whose commands are to 'fear God,' and 'honour the king,' as well as to love our neighbour as ourselves, and on the general prevalence of education, and good principles in the people. Then shall France rise to an elevation second to none, become pleasing to the eye of God, and appear more glorious to the view of man, than when exulting in her most splendid victories.—*Ch. Her.*

A singular instance of Justice in a Turkish Magistrate.

"A cause was tried before a young Cadi, at Smyrna; the merits of which are as follows: A poor man claimed a house, which a rich man had usurped. The former held his deeds and documents to procure his right; but the latter had procured a number of witnesses to invalidate them; and to support their evidence effectually, he presented the Cadi, with a bag containing five hundred ducats; the Cadi received it. When it came to a hearing, the poor man told his story, and produced his writings, but wanted that most essential, and only valuable proof, witnesses.

The other provided with witnesses, laid his whole stress on them, and on his adversary's defect in law, who could procure none: he urged the Cadi, therefore, to give sentence in his favor.

After the most pressing solicitations, the judge calmly drew out from under his sopha, the bag of five hundred ducats, which the rich man had given him as a bribe; saying to him very gravely:—"You have been much mistaken in the suit, for if the poor man could bring no witnesses in confirmation of his right, I myself, can produce five hundred." He then threw the bag with reproach and indignation, and decreed the house to the poor plaintiff.

Such was the noble decision of a Turkish judge, not unworthy the imitation of some who make a profession of the doctrines of christianity."

From the Catskill Recorder.

Frederick Adelung, who bears the title of "Counsellor of State" of the Russian empire, published during the last year, at St. Petersburgh, a work entitled "A survey of all the known Languages and their Dialects." It consists of a catalogue of all the languages there are on the globe, as far as it has been possible to ascertain them. This work has been compiled with great care and labour; and exhibits a result truly astonishing. The author says in the preface: "That my work will be free from errors I cannot expect; but I venture to affirm, that it gives a more complete view of the subject than has hitherto appeared, and perhaps than it has been possible to exhibit. For this advantage it is indebted to the abundant sources of information, which the modern travels, particularly of the English, the Bible Societies, and the more extended range of philosophical science, have opened during the last ten years; and it will hardly appear credible to those, who have not ascertained the fact by comparison, that my *survey* exhibits

937 names of Asiatick languages,
587 European,
276 African, and
1214 American;

making consequently, in the whole, 3064 languages and dialects; while the indefatigable and successful diligence of the authors of *The Mithridates* could collect together only about 2000."

This work, adds the North-American Review, will have the more importance in the estimation of an American reader, when he is apprised of the simple fact (as given in the above result) that more than one third part of the languages of the globe belong to our continent, in which this learned author enumerates the astonishing number of twelve hundred and fourteen native dialects.

The following is a list of one day's passing over London Bridge, Foot passengers 56,180—Coaches 876—Gigs and taxed Carts 520—Carts and Drays 2571—Waggons 587—and Horses 472.

Let us not exult unnecessarily over human deficiencies. The more we know of our own defects, the more candid shall we become towards those of others: and certainly a good mind will always regard them rather with sorrow than contempt. Let us also consider that "the thousands" with whom we have but little sympathy, may often be prepared by the wisdom of Providence, for other friendships; and in a different sphere to ours, may fill their station with equal, perhaps with superior, propriety—on nothing is mistake so general as on character.

NATIVE LOGIC.

"I inquired of an Indian, if the Missionaries had come among his tribe, and if they had converted any of its members to the christian religion. He informed me that missionaries had once visited the chiefs of his nation, but that no one would listen to them; for though they talked much about the superiority of their faith, and its beneficial influence upon men, every person knew that they said what was not true; and as long as the white people got drunk, told lies, and cheated Indians, his nation would have doubts about the goodness of their religion, and prefer that which the great spirit had given before it.

AGRICULTURAL.

HEMP AND FLAX.

The new invention for preparing flax and hemp, is about to produce as important results as the *cotton gin* produced in the trade of the staple of the southern states. There is little or no room to question the statement on this subject. Should there be no disappointment in the progress of the improvement, land well adapted to the culture of hemp and flax, will become almost as valuable as the cotton lands of the south. A piece of Irish linen, selling at one dollar and twenty-five cents, requires about seven pounds of flax in the manufactory, which is worth about fifteen cents per pound, leaving us to pay thirty dollars for work that ought to be executed in our own country.

Phila. Demo. Press.

Extract from Mr. Parker's communication to the board of Managers of the New-York Agricultural Society.

PEAS.

I had a variety of methods recommended for raising early peas; and tried several at the expense of considerable trouble, but have and shall pass in silence, all except those that proved successful. On the 9th of March, I planted two rows of peas in the north side of my garden by the side of a tight fence. Next to the fence I planted a row in the usual manner, covering them with a level surface; I planted the second row in the manner referred to in my observations on potatoes. In my early planting, I make all my drills, my seed I arrange in the earth so as to run easterly and westerly, and when I cover from an inclined place about two feet wide, my drill being the centre, and the north side elevated about six inches above the south. This is done to bring the rays of the sun more directly, or rather more perpendicularly upon the surface. The extra trouble of planting in this manner is merely nothing, and the benefits resulting from it is much greater than would be imagined by any one, who had not tried the experiment.—The weather after I planted my peas was uncommonly cold. On the 25th the peas were up in the second row. Notwithstanding those next the fence had the advantage in situation, the other gained in time three days. In no one article was I more successful than in peas.

BEANS.

If beans be planted early, there is no vegetable of common use that requires more management. In a common soil, where there is little or no mixture of silex, they are very liable to rot before they germinate; and if they sprout, a storm, or cold weather frequently destroys them before they break the ground. To prevent this I prepare my drills, or hills in the usual way, then cover the ground with coarse gravel about half an inch thick. In this manner the seed is perfectly secure. Rainy and cold weather will only retard its growth. I have had them remain, by reason of unfavorable weather, three weeks without the appearance of vegetation, and then come up vigorous and healthy. If the weather be dry and warm, this method of covering beans is much preferable to the usual one, for gravel acquires a greater degree of heat than loam, and as the root of the plant extends into, the moist earth, nothing is to be apprehended from drought.

Cobbett's Register says—"That the cause of the Dutch butter being more mild flavoured than any other, is that the butter itself is never salted—but the milk is salted when it first comes from the cow."

NEW HYMN BOOK.

IN the press, and will shortly be published, a SECOND EDITION of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on STEREOTYPE plates, formed from an entirely new type of the size of the first edition. An INDEX of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Extract from the notice of this work in the Christian Disciple, No. 13.—"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity." After some remarks upon Belknap's Collection, the editors observe, "We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change: and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extracts from the Unitarian Miscellany, No. 8, for August, 1821.—"Few scenes of life, few states of mind or of character, can be imagined for which may not be found in this selection an appropriate hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties." "The great variety of sources from which he has drawn, affords sufficient testimony that he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubts, that from all these sources he has been judicious and discriminating in his selections. In the collection are contained more than one hundred hymns, which have never before been published in any collection in this country." "On the whole, we consider the collection as possessing in a very high degree every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. X.—"Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciousiy from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated." "It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

See also some remarks lately published in the Salem Gazette, under the head of "Sacred Poetry."

Address Messrs. CUMMINGS & HILLIARD, Boston, or E. BLISS and E. WHITE, New-York.

March 1.

New, Cheap, and Interesting Tracts.

JUST published, and for sale by CUMMINGS & HILLIARD, No. 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 8 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 8.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* Dr. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were some time since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

ANOTHER NEW HYMN BOOK.

LATELY published, and for sale at 6 dolls. per doz. and 46 dolls. per hundred, "A Selection of Hymns and Psalms, for social and private worship."

The following favourable notice, is from a review of this work in the Christian Disciple, Vol. iii. Art. ix.

"It favours no party views in religion, is free from all narrowness and extravaganee, and the style of its poetry is chaste and dignified. The pieces are well selected, in suitable variety, from the best authors, and arranged with great judgment and care. They are in number but three hundred and thirty-two; and yet, it is believed, these will be found adequate to the wants of any assembly of Christian worshippers. They are divided into four parts: the first, containing those which aro for the introduction of public worship; the second these of general prayer and praise; the third, such as are adapted to the particular subjects of discourses; and the fourth, those that are to be used on particular occasions: a few others are subjoined for the close of public worship. Under the third division, which, of course, embraces the greater part of them, a very exact order is observed; and a running title at the head of each page informs us how far each subject extends. Thus it requires no previous examination and study to be able to turn at once to a hymn of whatever kind is desired. No one will have to look in vain for an appropriate one, and an exceptionable one, we believe, is scarcely to be found in the book. The compiler, Mr. Dabney, has had his attention fixed for a great while on this design, which he has accomplished so well; and if the labour devoted to it shall prove to be of pecuniary profit to him, that the religious community will receive its own better profit we feel quite confident. His volume is so small and plain, and at the same time of the most perfect neatness, that it may perhaps find its way where the more expensive collection of New-York could not be introduced without difficulty."

The above work was printed by Messrs. Flagg & Gould, Andover, to whom all orders may be addressed.

March 8.

. . . . . .

POSTSCRIPT.

If the religious Society, as yet unknown, who have employed Messrs. R. P. & C. Williams to procure for their examination some copies of the Andover Selection of Hymns and Psalms, should conclude to adopt that work in their public worship, they will find it most expedient to make direct application to the publishers, Messrs. Flagg & Gould, Andover. It may be furnished at 46 dollars a hundred, neatly bound in sheep, and will be transmitted according to order in any quantity. The proprietor has been constrained by circumstances to make such a deduction as is now given of the price of the work, as absolutely to preclude the idea of an extra tax for commission. Either he must thereby be injured, or the terms of this work be enhanced proportionally. The suggestion, of course, which he has taken this opportunity to make, is prompted by regard to the common interest of himself and those whom this notice may concern.

Slave Trade.

OLIVER EVERETT, has for sale, No. 6, COURT-STREET,

A REPORT of the Case of the JEUNE EUGENIE, determined in the *Circuit Court of the United States*, for the First Circuit at Boston, December, 1821. With an Appendix. By WM. P. MASON, Reporter.

In the above case the ORIGIN of the Slave Trade and the PRESENT STATE of it, through the World—and the LAW applicable to it, whether MUNICIPAL, or NATIONAL, is fully discussed and considered.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by THOMAS WORCESTER.

C. & H. have also for sale a few copies of "*The Tale of a Box*,"

NORTON'S SERMON.

LATELY published, and for sale at 47, Marlborough Street, corner of Franklin-Street—*The duty of religious toleration, mutual sympathy, and fellowship, among Christians of different denominations*, exhibited in a SERMON, delivered at Weymouth, on a peculiarly interesting and important occasion, by JACOB NORTON, Pastor of the North Church and Society in said town.—Published by request.

"*Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.* Jesus Christ.

A man that is an heretic, after the second admonition, reject. Apostle Paul.

THE ADMINISTRATORS ON THE ESTATE OF

EDWARD COTTON,

OFFER FOR SALE, AT

NO. 47, MARLBORO'-ST. CORNER OF FRANKLIN-ST.

A GENERAL Assortment of BOOKS in the various branches of Literature, and a great variety of Stationary and Fancy Articles; including Writing Paper, Drawing Paper, Quills, Inkstands, Rodgers' and others' best Pen, Pocket, and Desk Knives, Globes, Mathematical Instruments, Water-colours, Pencils, Ladies' and Gentlemen's Pocket-Books, Thread-Cases, and Purses, Gold Borders, Visiting Cards, Durable Ink, and every article in the Stationary Line, of the best quality and at reduced prices. COUNTRY TRADERS, and those who wish to obtain supplies for Schools, Academies, or Libraries, will find it to their advantage to call.

Nov. 16.

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. Printer,

No. 47, Marlboro'-Street, Corner of Franklin-Street,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.